

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIII.

SALT LAKE CITY, MARCH 15, 1878.

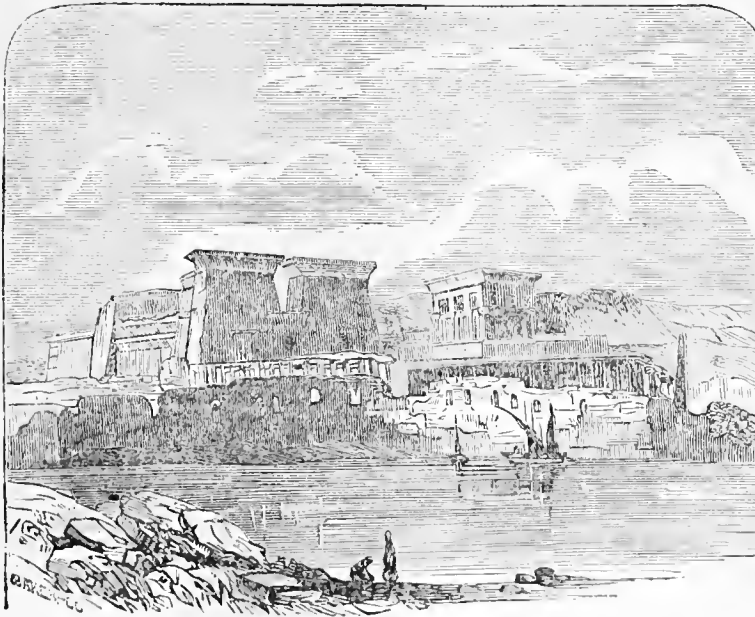
NO. 6.

BABYLON

THE engraving here shown is intended to represent the great city of Babylon, one of the wonders of the ancient world. It affords no adequate idea, however, of the magnificence of that city in the days of its ancient splendor. Herodotus, the ancient historian, gives an account of it from which the following facts are principally gleaned:

"The city of Babylon was square, being a hundred and twenty furlongs, that is, fifteen miles, or five leagues, every way; and the whole circuit of it was four hundred and eighty furlongs, or twenty leagues. The walls were built with large bricks, cemented with bitumen a thick glutinous fluid which rises out of the earth in the neighboring country, and which binds stronger than mortar, and becomes harder than brick itself. These walls were eighty seven feet thick, and three hundred and fifty high. Those who mention them as only fifty cubits high, refer to their condition after Darius, son of Hystaspes, had commanded them to be reduced to that height, to punish a rebellion of the Babylonians.

"The city was encompassed with a vast ditch, which was filled with water, and the sides of which were built up with brick-work. The earth which was dug out, was used in making brick for the walls of the city; so that the depth and width of the ditch may be estimated by the extreme height and thickness of the walls. There were a hundred gates to the city, twenty-five on each of the four sides. These gates, with their posts, etc., were all of brass. Between every two gates were three towers, raised ten feet above the walls, where necessary; for the city being encompassed in several places with marshes, which defended the approach to it, those parts stood in no need of towers.



"A street corresponded with each gate; so that there were fifty streets, which cut one another at right angles, and each of which was fifteen miles in length, and one hundred and fifty-one feet in width. Four other streets, which had houses on one side, and the ramparts on the other, encompassed the whole city, and were each of them two hundred feet wide. By the streets crossing each other, the whole city was divided into six hundred and seventy six squares, each of which was four furlongs and a half on every side, and two miles and a quarter in circuit. The houses of these squares were three or four stories high, and their fronts were embellished; and the

inner space was filled with courts and gardens.

"The city was divided into two parts by the Euphrates, which ran from north to south. A bridge of admirable structure, about a furlong in length, and sixty feet in width, formed the communication across the river; and at the two extremities of this bridge were two palaces on the east, and the new palace on the west side of the river. The Temple of Belus, which stood near the old palace, occupied one entire square. The city was situated in a vast plain, the soil of which was extremely fat and fruitful.

"To people this immense city, Neluchadnezzar transplanted hither an infinite number of captives, from the many nations that he subdued. It would appear, however, that the whole of it was never inhabited.

"The famous Hanging Gardens, which adorned the palace in Babylon, were ranked among the wonders of the world. They contained four hundred feet square, and were composed of several large terraces; and the platform of the highest terrace was equal in height to the walls of Babylon, that is, three hundred and fifty feet. The ascent from terrace to ter-

race was by steps ten feet wide. The whole mass was supported by large vaults, built upon each other, and strengthened by a wall twenty-two feet thick. The tops of these arches were covered with stones, rushes and bitumen, and plates of lead, to prevent leakage. The depth of earth was so great, that in it the largest trees might take root. Here was every thing that could please the sight; as, large trees, flowers, plants, and shrubs. Upon the highest terrace was a reservoir, supplied with water from the river.

"The predictions of the prophets against Babylon, gradually received their accomplishment. Berosus relates, that Cyrus, having taken this city, demolished its walls, lest the inhabitants should revolt. Darius, son of Hystaspes, destroyed the gates, etc. Alexander the Great intended to rebuild it, but was prevented by death from accomplishing his design. Seleucus Nicator built Selucia on the Tigris, and this city insensibly deprived Babylon of its inhabitants. Strabo assures us, that under Augustus, Babylon was almost forsaken; and that it was no longer any thing more than a great desert. St. Jerome relates, on the testimony of a monk who dwelt at Jerusalem, that in his time, Babylon and its ancient precincts were converted into a great park, in which the kings of Persia were accustomed to hunt.

"A German traveler, named Rauwolf, who in 1574 passed through the place where Babylon formerly stood, speaks of its ruins as follows: 'The village of Elugo now stands where Babylon of Chaldaea was formerly situated. The harbor is distant from it a quarter of a league, and people go on shore to proceed by land to the celebrated city of Bagdad, which is distant a journey of a day and a half eastward, on the Tigris. The soil is so dry and barren that they cannot till it; and so naked, that I could scarcely believe, that this powerful city, once the most stately and renowned in all the world, and situated in the most fruitful country of Shinar, could ever have stood in this place. My doubts, however, on this point, were removed, by the situation, and by many antiquities of great beauty, which are still to be seen, and particularly by the old bridge over the Euphrates, of which some piles and arches of brick remain, so strong as to excite admiration. The whole front of the village of Elugo is the hill upon which the castle stood; and the ruins of its fortifications, though demolished and uninhabited, are still visible. Behind, and at a small distance beyond, was the tower of Babylon, which is still to be seen, and is half a league in diameter. It is, however, so ruinous, so low, and so full of venomous creatures, which lodge in holes made by them in the rubbish, that no one dares approach nearer to it than within half a league, except during two months in winter, when these animals never leave their holes. In particular, one sort, which the inhabitants of the country call eglo, possesses a very active poison, and is larger than our lizard.'"

BENEFITS OF RECREATION.—Recreation is intended to be to the mind, as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow and his steed starve; as, contrarily, he that always toils and never recreates, is ever mowing, never whetting; laboring much to little purpose. As good no scythe as no edge. Then only doth the work go forward, when the scythe is so seasonably and moderately whetted, that it may cut, and so cut that it may have the help of sharpening.

Correspondence.

SALT LAKE CITY

March 7th, 1878.

Editor Juvenile Instructor:

It is with pleasure that I gratify an expressed desire to give the readers of the JUVENILE INSTRUCTOR a short account of my labors in the interests of Y. M. M. I. Associations during the present winter. In company with a companion I visited Tooele Stake, as a missionary sent by the Central committee, in December last, and held a number of meetings. At some of these I was very much pleased to listen to young men and boys who arose and bore solemn testimonies to the truth of our religion.

In January I traveled through Box Elder Stake as a representative of the Central Committee and held meeting at every settlement. I was often surprised and delighted at the improvement which had been made in the young men since they had joined Improvement Associations. In one settlement we found a society of forty-eight members, only two of whom used tobacco, and in another place there was one of fifty-nine members, not one of whom used tea, coffee, tobacco or liquor.

In another Association a young man had been appointed to speak on the Word of Wisdom; he had been in the habit of chewing tobacco freely. On being appointed he arose and said:

"Brethren I can't speak on the Word of Wisdom with a chew of tobacco in my mouth; but I am determined to respond to the call, and between now and our next meeting I will quit using tobacco."

The young man was as good as his word.

Many other similar cases of reformation among young men came under my observation while traveling through Box Elder Stake.

I returned yesterday from a tour through Bear Lake Stake, and take great pleasure in according great credit to the young men of that locality. Scores of them have lately "turned over new leaves," and seem to be firmly resolved that their record for the year 1878 shall be a better one than that of past years. In one settlement where in times past, much liquor has been drunk, and where rowdyism has prevailed to a great extent, the young men, all of whom are members of the Association, have unanimously resolved to cease drinking, and for some months not a drop of liquor is known to have been drunk in the settlement by the young men.

Let such examples as the above be followed by all our youth, and there would be in these valleys, a generation of young men, without an equal in the world, in respect to purity of character and habits and a regard for the principles of righteousness.

My return from Bear Lake was by way of Logan Canyon, and was rather hazardous. Owing to the great depth of snow in the mountains between Cache and Bear Lake Valleys they could not be crossed by horses. After waiting in Meadowville several days for fair weather I started in company with one of the brethren, who kindly volunteered to conduct me through to Temple Mill, near the head of Logan canyon. We provided ourselves with snow shoes, and set out about nine o'clock in the morning. The distance to be traveled was twelve miles, about three of which we rode in a sleigh. The snow becoming too deep for the horses we put on our strange-looking shoes.

Did you ever see a pair of snow shoes? Those we had were made of boards, five inches wide and nine feet long. Think of wearing a shoe nine feet long, with the toes turned up like a sled runner! A shoe is loosely strapped to each foot and the wearer proceeds to slide them forward, one after the other, with a kind of a skating movement. I wondered why they should be strapped so loosely to the feet, but I soon found out, for in descending a slight incline, one of the shoes ran out from under me, down the hill. At other times I would plunge down a hill head first into the deep snow, leaving my snow shoes a rod or two behind, half buried in the snow.

All this was rare sport, but if my shoes had been firmly strapped to my feet my ankles might have been wrenched out of joint in falling.

The snow was fresh, light and sticky, and in the worst possible condition for snow-shoe travel, and after a long day's work we completed our nine mile on snow shoes late in the evening, arriving at Temple Mill in safety, though very much fatigued.

Hoping the youth of Zion will continue to improve until they shall become the purest and most enlightened people on earth, I remain.

Your Brother in the gospel,
B. F. Cummings Jr.

THE PORPOISE.

MANY of our little readers, probably, if asked what kind of an animal was represented in the accompanying engraving would answer that it was a fish, as they would also if shown the picture of a whale, dolphin, narwhal or other similar animal. We must inform them that in thus deciding they would be entirely in error. Although in shape they somewhat resemble fishes, and are so called by many persons, and live in the waters of the ocean as fishes do, they are not fishes, they belong to that class of animals called "Mammalia."

Every boy and girl knows that the cow, sheep, dog, rabbit and similar animals suckle their young, while the birds and fishes do not. Their young are hatched from eggs. This constitutes a very great difference between these animals, and by these and other differences which characterize the various animals that inhabit the earth and sea, scientific men have classified them, or divided them up into various classes and orders, giving to each class a name expressive of its peculiarity. Thus, all those animals that suckle their young, such as the elephant, cow, goat, cat, mouse, etc., are classed as "Mammalia," which term is derived from the Latin word *mamma*, meaning "breast."

It would be well for our little readers to remember this, so that when they are told or read that any animal is a "mammal" they may know that it is one that suckles its young.

Now we fancy we see some of the boys shaking their heads dubiously and exclaiming: "What! are we to understand that the porpoise and the whale and other similar animals have teats and suckle their young?"

That is really what we wish them to understand. All mammalia do not have their teats or "mammas" on the same part of the body, as probably all our readers are aware. The mare's are hidden from view by her hind legs, the cow's are a little farther forward on her body, the pig's, the dog's and the cat's are ranged along the sides of the belly and the elephant's are between her front legs. In some animals the "mammas" are very highly developed, externally, as with the cow; while with others, such as the cetacea (or marine mam-

malia) they are scarcely visible externally, but developed only internally.

Louis Figuier, a French naturalist, gives the following as the early experience of the baby whale, which will serve to characterize that of all other cetaceans.

"The males now go in advance to choose the maritime creeks in which the females may give birth to their young. After having inspected these places, they return. The females then come and instal themselves in a well sheltered bay, over a deep layer of sand. They bring forth their young in the middle of autumn.

"Scarcely is the young whale born before it turns over and swims round its mother. She now places herself on her side to suckle it, in such a manner that her teat is on a level with the surface of the water. After a great many useless attempts, the young one takes the teat between its palate, which is not yet armed with perfect whale-bone plates, and its tongue, which is already much developed, and sucks in its mother's milk. What a nurse, and what a nursing! How many quarts of milk does it absorb at each suction?

But the young whale is soon weaned. At the end of six weeks or two months, its whalebone plates have grown, and

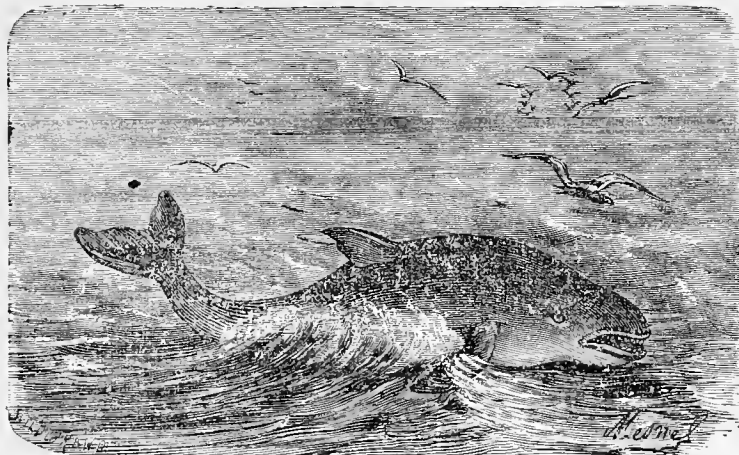
it can catch its own food itself in the bosom of its great nurse, the ocean! Its mother has for it an ardent and excessive love. She watches over, she guides, she defends it; to save its life she sacrifices her own."

The Porpoise is one of the cetaceans. It is a sociable animal, living in such numerous troops that at times they are said to darken the face of the water when they come to the surface to breathe. Their oily,

blackish bodies can then be seen shining on all sides.

Porpoises make desperate war on mackerel, herring and salmon, particularly the latter. In the middle ages Porpoise hunting was of considerable importance to the European nations, for its flesh was then much sought after by all classes of society. The pursuit of them is still carried on in the north, either for their flesh, which is still eaten by the Laplanders and Greenlanders, or for their fat, which is sent into Europe.

DESULTORY READING.—Desultory reading is indeed very mischievous, by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention, which of all our faculties needs most care, and is most improved by it. On the other hand, a well-regulated course of study will no more weaken the mind than hard exercise will weaken the body, nor will a strong understanding be weighed down by knowledge, any more than the oak is by its leaves, or than Samson was by his locks. He whose sinews are drained by his hair must already be a weakling.



Curiosities in Human Food.

AMONG THE ROMANS.

FOR examples of the greatest possible extravagance at meals and in everything pertaining to them we have only to turn to the history of the Romans. In the early ages, we find that their diet consisted chiefly of milk and vegetables, with a coarse kind of pudding, which served them in lieu of bread. It was composed of flour and water, with the occasional addition of an egg, and is still in common use among the Italian peasantry under the name of "polenta." They rarely indulged in meat, and wine was almost unknown to them.

After the commencement of Asiatic corruption, various improvements took place in the table furniture and decorations, and then they ran into extravagance rapidly.

The wealthy among them seemed to vie with one another in the most prodigal expenditure of means, not only for rare and curious articles of food, but for tables, couches to recline upon, and other articles of furniture, some of which cost fabulous prices. They were very fond of splendid tables, for the manufacture of which they brought rare kinds of wood from very distant parts. A table of Mauritanian Ptolemee, which measured four and a half feet in diameter and three inches thick, is said to have sold for its weight in gold. We read that in this respect "so madly luxurious was the age, that when the men at any time reproached their wives for their wantonness in expensiveness, in pearls and other rich trifles, that they were wont to retort and *turn the tables* upon their husbands, whence the proverb." They were of various forms, square, long, oval or like a horse shoe. Some were large, others small. Some were veneered and inlaid with roots of the box and cedrat, ivory, shells, plates of gold, silver, etc., and occasionally had gold or silver feet. The halls in which they partook of their meals were also frequently of great grandeur. They were generally twice as long as broad, and situated in the upper part of the house for the sake of prospect.

Nero had halls ceiled with ivory plates, which, turning upon swivels, made changing pictures. By pipes, contrived to traverse this ceiling, flowers and perfumes were showered upon the guests. The halls of Heliogabalus were hung with cloth of gold and silver, enriched with jewels. His beds were of massy silver. The mattresses were covered with carpets of cloth of gold, stuffed with hare down or that down which is found under the wings of partridges. The custom of lying they took from Asia. The ladies anciently sat, but from the time of the Cæsars till the year 320 they reclined like the men. The young people sat at the end of the bed of their nearest relative. A cloth was suspended over the table to keep off dust and filth. Bills of fare and cups were distributed among the guests as soon as they were placed. Each visitor brought his own oapkin, which a slave carried and took back, with such choice pieces of the food as the master might fancy and wish to take home with him tied up in it.

Breakfast with the Romans consisted merely of some trifling refreshment, eaten separately, at no stated hour. Dinner was partaken of at noon, and was generally slight and unceremonious. Supper was the grand and important meal. The couches were arranged on three sides of the table if it was square, but if round or oval, one large couch surrounded it in

the form of a crescent. The sandals were taken off, lest they should soil the costly cushions, and the feet were covered with slippers, or, not unfrequently, left naked. Water was presented to the company to wash the hands, and even the feet, before they laid down; and they were then perfumed with essences. It was also customary to sprinkle the apartments with scented waters.

The guests were placed at the table according to their rank, the most distinguished being given the center of the couch. Guests were allowed to bring their friends, though uninvited, along with them, and they were frequently accompanied by some humble dependents, who, however, do not seem to have been treated with much respect, and were even distinguished by the sneering appellation of "shadows." These, with the parasites of the family, also contemptuously nick named "flies," from those insects intruding themselves everywhere, and the clients, were placed on the lower couch.

At great entertainments the supper room was hung with garlands of flowers and the guests and servants were crowned with chaplets. The slaves in attendance were numerous. They were employed to wait on the table and ventilate the apartment with large fans of feathers. But the most important personage of all was the carver, whose duty was, not merely the dissection of the joints, but their distribution also; which required no small share of discrimination, as the guests were treated according to their rank, and those on the lower couches did not always partake of the dainties served at the upper seats. A distinction was even made between them in the quality of the wine, the best sorts of which were seldom allowed to reach the lower end of the table, where the inferiors were seated.

The excess to which the Romans went in their entertainments in the days of their greatest luxury seems almost incredible. Earth and seas, as historians tell us, scarcely sufficed to supply their tables. Viands were only esteemed in proportion to their cost. The table of Heliogabalus was regularly served with ragouts of the livers and brains of small birds, the heads of parrots and pheasants, and the tongues of peacocks and nightingales; the carcasses were given to the beasts in his menagerie. But our astonishment at the absurdity of this extravagance in a monarch will be lessened if we reflect upon that of the celebrated Apicius and of Æsop, the famous tragic actor; the latter of whom served up to his guests a dish filled with birds which had each been taught either to sing or to speak, and dissolved pearls in the wine which his company drank.

(To be Continued.)

FRIENDS.—People who have warm friends are healthier and happier than those who have none. A single real friend is a treasure worth more than gold or precious stones. Money can buy many things, good and evil. All the wealth of a world could not buy a friend or pay you for the loss of one. "I have only wanted one thing to make me happy," Hazlitt writes, "but wanting that, have wanted everything." And again, "My heart, shut up in a prison house of this rude clay, has never found, nor will it ever find a heart to speak to." We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another; or if we hold aloof from one for petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of the earth.

Chapter for the Little Ones.

WHINERS.

THERE is one class of per-sons I can nev-er like. I call them *whin-ers*. There are lots of whin-ers in the world, boys, girls, men and wo-men. Per-haps my read-ers know some.

I know one boy who is a real whin-er. He has whined near-ly ev-er since he could talk. When his moth-er used to ask him to do any-thing, he would make a wry face, as if he had some-thing bad in his mouth, and whim-per un-til she would do it her-self rath-er than ask him a-gain. If he wanted any-thing his moth-er did not wish to let him have, he would whine for it un-til he got it. If he was not well he whined so peo-ple might think he was much worse and pit-y him. Some-times he for-got to whine for a lit-tle while, and be-gan to look cheer-ful. Then, if his fath-er on-ly asked him to go on an er-rand it made him as bad as ev-er. His face would puck-er up and look as if he had cramp in his stom-ach, or some-thing else ver-y pain-ful. He is not a bad look-ing boy. That is, he would not be if he had not spoiled his looks by whin-ing through his nose so much. But he has got so used to puck-er-ing up his face to whine that he don't know when he does it. He nev-er speaks with-out do-ing it. His nose and eye-brows are near-ly al-ways wrink-led and his face set for a whine. If he does not try to be more pleas-ant, and stop whin-ing, it will al-ways be so. He will look like an old man be-fore he is a young one. Peo-ple will shun him be-cause of his looks. They will not dare to ask him how his health is for fear he will de-tain them half an hour

whin-ing a-bout his dys-pep-sia, or his col-ic or sick head-ache.

How much bet-ter it would be for him to be cheer-ful—to smile in-stead of whine. He would be more hap-py. He would be bet-ter look-ing. And peo-ple would like him bet-ter.

Peo-ple may *pity*, but they nev-er *ad-mire* whin-ers. The brave, cheer-ful boys and girls are al-ways liked best. They speak out bold-ly and plain-ly, and nev-er look for pity. A beg-gar is the on-ly per-son that makes any-thing by whin-ing. He gets his liv-ing by al-ways look-ing as if he had just come from his moth-er's fu-ner-al. If you don't ex-pect to beg for your liv-ing you had bet-ter not prac-tice it.

G.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LXX.

Q.—What was done the day after Brothers Taylor and Bernhisel had been sent to Carthage to confer with the governor?

A.—More papers were sent by the hand of Lucien Woodworth, also another letter to Governor Ford.

Q.—What request did Joseph again make of the governor in this second letter?

A.—For him to come to Nauvoo and learn from the mayor and city council all about the difficulties.

Q.—Did he come as Joseph wished him?

A.—No; but became a friend of the mob and an enemy to the Saints.

Q.—What did the governor then do?

A.—He sent a letter to the mayor and city council.

Q.—What did he require of them in his letter?

A.—He required them to go to Carthage and be tried before a magistrate for destroying the press.

Q.—What remark did Joseph make to Stephen Markham about this time?

A.—He said that if he or his brother Hyrum were ever taken again they would be killed.

Q.—Under these trying circumstances what did Joseph make up his mind to do?

A.—To bid adieu to his family and start for the Rocky Mountains.

Q.—When did he leave his family for this purpose?

A.—On the evening of the 22nd of June.

Q.—Who were with him?

A.—His brother Hyrum and Dr. Willard Richards.

Q.—While waiting on the bank of the Mississippi river for a skiff, who did he send for?

A.—He sent for Judge W. W. Phelps.

Q.—What instructions did he give him?

A.—He told him to take their families to Cincinnati.

Q.—What else did he tell him?

A.—He said if things went wrong they could find him on the other side of the river.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MARCH 15, 1878.

EDITORIAL THOUGHTS.



ON another page will be found a communication on the subject of Improvement Associations. In it allusion is made to some of the results of such organizations, as apparent in a few of the settlements the writer has visited. We are always pleased to see or hear of such evidences as these. There is something visible and tangible about them that is forcible and convincing. It bespeaks a plain, definite aim, a resolute purpose. These are sensible, practical signs of improvement, such as the commonest mind can understand. We doubt whether much if any actual improvement has been made by the members of such associations anywhere without their manifesting such signs. They are the true fruits of improvement.

When we are assured, as we frequently are, that associations in different wards and settlements are being made very successful, we feel tempted to ask:

Are the morals of the members improved?

Do they keep better company? Have they entirely ceased to associate with low, dissipated and vicious companions and resolved to seek the society of the pure and refined?

Do they abstain from profanity and from the use of all vulgar language?

Are they any more temperate in their habits? Do they refrain from indulging in strong drink or in the use of tobacco?

Do they evince any more reverence for the Almighty or respect for His commandments?

Are they any more honest, truthful and frank?

Are they more respectful and obedient to their parents than they were?

Are they more willing to perform their duties as Saints, and carry out the requirements of the priesthood?

Have they quit spending their leisure moments in frivolity and learned to devote them to profitable study?

If so, we need no further assurance to convince us of the success of the associations, and that great improvement has actually been made. A correct foundation has been laid upon which we may reasonably expect further improvements to be built, with some prospect of their being permanent.

If the success, however, merely consists of the members having gained a little practice in public speaking, in delivering declamations or recitations, or writing essays—in developing the intellectual faculties to the neglect of all others, it is not much to be proud of.

A wise man of old said "The fear of the Lord is the beginning of knowledge," and if we really fear the Lord and love His laws we will show it by refraining from vicious indulgences, overcoming our evil habits, and living in accordance with His commandments. We are not speaking

disparagingly of intellectual culture, when we say that should not be the first consideration. Many persons are highly cultivated intellectually and yet very unworthy in other respects; in fact, it is no indication of purity or goodness. But intellectual culture can be pursued much more efficiently when it has for its foundation moral and social purity. The person who is living in accordance with the laws of health and in such a manner as to claim the divine blessing is far more likely to succeed in intellectual acquirements than the one who disregards all such considerations. What gave Daniel of old such prestige in the foreign court to which he was taken when a boy? He remembered his early teachings and the commandments of the Lord, and resolved not to "defile himself" by vicious indulgences. And for this, he, and his three companions who took the same course, were given by God "knowledge and skill in all learning and wisdom," so that "in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

As with the Sunday schools these Mutual Improvement Associations are calculated to do a great amount of good if properly conducted. Their object is to advance the youthful Latter-day Saints, of whom they are composed, morally, religiously, intellectually, socially and physically. It is expected that through the training the members of these organizations shall receive the latent faculties if their minds will be developed, that they will be made to think and study, and that their energies will be directed in the proper channel. One of the first steps to take to accomplish this is to restrain themselves from all vicious indulgences, and, by the extent to which they succeed in that may be estimated their future improvement in other things.

The Savior taught that men should be known by their fruits, and illustrated it by asking: "Do men gather grapes of thorns, or figs of thistles?"

Let the members of Improvement Associations ask themselves if they exhibit the true fruits of improvement, such as we have enumerated. If they do not, they may conclude that they have been deceiving themselves by shallow vagaries, and that no actual improvement has taken place. It is not the amount they are taught in such associations but the amount they remember, not what they learn but what they put in practice that is going to benefit and improve them.

CHOICE OF SOCIETY.—Reject the society of the vicious; shun the agreeable infidel and the accomplished profligate. Lay it down as a fixed rule, that no brilliancy of connection, no allurement of rank or fashion, no agreeableness, no wit or flattery, shall tempt you to associate with profligate or openly irreligious men. Make this an absolute rule. It is impossible not to suffer by its neglect. If you do not fall into their vices, your heart will be estranged from the love of God.

LOSS OF TIME.—The greatest loss of time is delay and expectation, which depends upon the future. We let go the present, which we have in our power, and look forward to that which depends upon chance—and so quit a certainty for an uncertainty. The greatest loss of time that I know of is to count the hours. What good comes of it? Nor can there be any greater dotage in the world, than for one to guide and direct his course by the sound of a bell, and not by his own judgment and discretion.

THE BEAR.

BY BETH.

In this Territory the Bear is pretty well known. Even the formidable "grizzly" is by no means uncommon. The Bear represented in the wood cut is that known as the Brown Bear. Of the habits of this animal we have abundant opportunity of being informed, both in the wild state, as met with in the mountains, and in captivity, as seen in our cities and in our menageries.

The Bear here represented is evidently in a contemplative mood, the prostrate traveler betrays no sign of life, and the Bear, after shaking him with his formidable paw, seems to have come to the conclusion that he is dead. So much the better for the fallen traveler. We must not expect too much from such an animal as the Bear, which, although remarkable for cunning, acts rather from momentary impulse than from the exercise of reason.

Four Bears were at one time kept in an inclosure in the Salt Lake City menagerie; two of them were the brown variety, one of them a cinnamon and the other a kind of half breed. The brown Bears were the most frolicsome, and the cinnamon the most sullen and sly; the half breed was very unsocial with all the others. The brown Bears were fond of wrestling; they would stand on their hind legs and cautiously approach each other as if they were boxing. Presently they would grasp each other, and such hugging as was seen would give a good idea of the utter powerlessness of a man in the grasp of a Bear. All of these Bears were kept under very strict control by the keeper, who watched the movements of the animals whenever the assistant went in to clean out the den. It required the greatest watchfulness to prevent the brown Bears, more particularly, from springing upon the man. And this did not seem to be from motives of ferocity, but from sheer love of the fun of wrestling. The keeper was always armed with a heavy hammer, which, however, seldom had to be used on either of the Bears for a breach of decorum.

On one occasion the whole of the Bears got out of the den; in some way or other they had burst the door off its hinges. The keeper happened to go into the yard and there he saw

the Bears walking about quite leisurely. There was no fence to keep the animals in and prevent them from going abroad in the city. The keeper called to several men who were working close by to prevent the Bears from getting away. There was no time for reflection; the Bears were out, and they had to be got in. The influence of discipline, even upon Bears, was soon visible. The keeper, without any instrument to defend himself, at once pushed the largest brown Bear along the yard, the same as any one might push a sheep along. In this way both of the brown Bears were got in safely, and guarded there by an attendant at the door. On returning into the yard the cinnamon Bear ran away and met a camel, or rather a dromedary, which was then kept in the

yard. The camel drove the Bear away by striking at him with his uplifted foot, and attempted to bite him also. Mr. Cinnamon was thoroughly scared, quite as much so as the boy up the tree in the engraving appears to be, and he consented finally to be driven into his pen. To get the half-breed Bear in was no joke. He turned towards the keeper and showed a set of teeth which that keeper will never forget. As to going into the den, he never entertained such a thought. He had gained his liberty, and he was determined to keep it. But it so happened that the door of an out house was partly open and the grim looking animal pushed his way into it to escape from pursuit when he was well secured and never allowed to get his liberty again.

The brown Bear is an attractive animal when kept in captivity. Not only does he indulge in boxing, wrestling and tumbling, but he is a fearless climber. He will

balance himself on a slender pole, perfectly erect, and turn round with as much unconcern as we would do on the ground. Bears will even play with one another when at an elevation of twenty feet, and try to pull one another down.

The brown Bear is sometimes used by showmen to travel about the streets, and taught to imitate the motion of dancing to music, which is generally such as only a Bear could be pleased to hear.

Of the incident illustrated by the picture, let us hope that none of our readers may ever be placed in such a perilous predicament as the man there shown, and have to depend for their life upon such a subterfuge as feigning death beneath the paw of a brown Bear.



Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

BROTHER George A. Smith started three days after Brothers Brigham and Heber—on the 21st of September. He left his father, mother, sister and brother sick in a log stable, scarcely one of them able to give another a drink of water. He went on horseback to the Prophet Joseph's. Upon entering the room where his uncle, Joseph Smith, Sen., lay sick, the old gentleman, upon seeing him, burst out laughing, and exclaimed, "Who has been robbing the burying yard?" He was determined to go, and his uncle blessed him, and said he should be restored to health, accomplish a great deal of good on his mission and return safely home. Brother John S. Fulmer gave him a horse. Brother Theodore Turley and Reuben Hedlock had a horse and a wagon with which they were going to start. Brother George A. traveled with them. He was too feeble to ride his own horse, so he rode in the wagon, and Brother Hedlock got on his horse. Brother Turley was very sick and lame. He undertook to drive; but he had not driven more than a mile when he tipped the wagon over, and it fell on them both. They lay there, too weak to get up, until Brother Hedlock took the wagon off them, and helped them in again.

On September 18th, 1839, Presidents Brigham Young and Heber C. Kimball started from the latter's house on their mission to England. The first day they traveled about fourteen miles in a wagon. They stopped at Brother O. M. Duel's. They were very sick and weak, and Sister Duel had to help the boy who drove the team lift their trunks out of the wagon. The next day Brother O. M. Duel took them in his wagon to Lima settlement. When he parted with them, he handed them a silver dollar each. This was the first donation they received. From this place they were carried in a wagon to Father Mikesell's, near Quincy. At this town they stopped a few days. Their health improved, and they held some meetings and preached to the people.

An occurrence happened while they were there, which afforded them considerable amusement. They had procured a meeting house close to that in which a sect called the Congregationalists met. These people's priest did not like the Latter-day Saints, and he wanted to prevent the people from hearing them. So, as soon as the brethren commenced their meeting, he had the bell of his meeting house rung furiously. He hoped by doing this to drown the speaker's voice and break up the meeting. But he and his party were mistaken. John E. Page was preaching at the time, and he had a voice that was strong and loud enough to be heard above the ringing of the bell. Hearing such a clatter, hundreds came to the meeting who would not have been there had the bell not been rung. So the noise made by the priest had an entirely different effect to what he expected.

On the 23rd, and while at Quincy, they were joined by Brother George A. Smith and the brethren who were with him.

From this point he traveled in company with them the most of the way until they reached England.

Leaving Quincy, they traveled by wagon, stopping occasionally with the Saints for a few days to rest and hold meetings,

until they arrived at Terre Haute. President Young was so sick part of the time that he could not sit up. A bed was made in the wagon for him, and in this manner he was carried.

At Terre Haute Presidents Young and Kimball put up at Dr. Modisett's. He belonged to the Church; but from his description he was not much of a Saint. The other brethren put up at a brother's by the name of Milton Stowe, who lived in one of the doctor's houses. In the evening after their arrival Brother Kimball took sick. The doctor said he could give him something that would help him. He did give him something; he gave him a table-spoonful of morphine. He was so drunk that he did not know what he was doing. His wife saw him pour it out. She dared not say anything, though she believed it would kill Brother Kimball. And it would have killed him, had he not been a servant of God. He soon afterwards fell his length on the floor. President Young sprang to his assistance, and inquired what the doctor had given him. He was then told it was morphine. Brother Kimball, when he recovered enough to speak, told them not to be frightened, for he was not going to die. President Young nursed him through the night. He washed him five times, and changed his under clothing each time. At first he was covered with sweat like thin honey; but toward morning his perspiration became more natural.

God promised His apostles in ancient days that if they who believed were to drink any deadly thing it should not hurt them. It was the power of God that saved Brother Kimball's life at that time. The Lord had promised, and He also fulfilled.

(To be Continued.)

FACTS ABOUT POTTERY.

THERE are few arts so universally useful as the manufacture of pottery. Deprived of it, the nations now most civilized could hardly retain their high position, while its introduction is generally the first step in a nation's progress from barbarism. This art, then, is the most valuable legacy left us by the ancient Egyptians, for with them, at the very dawn of authentic history, it originated. We cannot be certain that the earliest specimens of Egyptian ceramic art have been found, but those already discovered go back as far as the fourth dynasty, which commenced, according to Lepsius, 3,427 B. C. This would make it coeval with the building of the great pyramids. Bricks cannot have been much used for public buildings, as the Egyptian kings possessed extensive stone quarries, and the forced labor of prisoners made the cost of transportation comparatively light. The bricks used were of sun-dried clay mixed with straw. Unbaked clay was used for some other purposes, but the baked earthenware is of as remote antiquity and more characteristic of Egyptian art. The colors employed were a pale red or yellow, a darker red, and, for more refined uses, a still darker and highly polished red. By far the most interesting specimens of this early period are, however, of what has been misnamed porcelain, for it is very different from the Chinese ware for which this name was invented. This Egyptian porcelain was made of fine sand, loosely fused together, and covered with a thick silicious glaze. The shades of blue so frequently seen in this ware are of great beauty, and were produced by an oxide of copper. White, purple, green and yellow porcelain also occur. For work of the very finest quality, the figure was first cut in steatite, and then covered with a blue glaze. This process

was admirably adapted to the manufacture of small objects, as by it a very brilliant color could be combined with more delicate execution than was possible in figures made of porcelain alone. The export of Egyptian porcelain figures must have been very considerable, if their frequent occurrence in the tombs of neighboring countries is any guide. After the extinction of their national independence, the pottery of the Egyptians was slowly assimilated with that of their Greek and Roman masters. At the present day their ancient methods of manufacture are preserved on the public buildings and tombs.

The Chinese have been acquainted with the art of pottery over 4,000 years, but it is to the invention of porcelain, 185 B. C., that their national reputation in this department is due. Chinese porcelain consists of alumina and silex, and the manufacture has reached such perfection, that, although inferior to the work of European artists in beauty of design, the quality of the material and the gorgeous colors employed are unexcelled. The finest porcelain is made in the province of Kiang-se.

Until recently China contained the most wonderful monument of ceramic art in the world, the famous Porcelain Tower at Nanking. The tower was octagonal, 261 feet high, and consisted of nine stories of equal height, covered with a projecting roof of green tiles. On the top of the tower was a pinnacle, shaped like a pineapple, surmounted by a brass ball overlaid with gold. Some of the apartments in the tower were richly gilded, and the whole building was decorated in the highest style of Chinese art, at a cost of, it has been stated, nearly \$40,000,000, an almost incredible sum in a country where labor is so cheap. It was erected by the emperor Yung-loh, of the Ming dynasty, to commemorate the virtues of his mother. It was blown up by the Tae-ping rebels, who committed so many atrocities that this act of vandalism was scarcely necessary to perpetuate their fame.

If the Chinese could be induced to employ machinery, they could make further improvements in the manufacture of porcelain, and perhaps add considerably to the export demand. The universal attention given to their exhibits at the Centennial may open their eyes a little to this as well as some other points where they have been kept back by national prejudice.

As the oldest known remains of Babylonian and Assyrian art are the bricks inscribed with the names, titles and exploits of various kings, it cannot be shown whether in these countries the art pottery was known before a general government existed, or whether it was a later discovery. It may have been introduced from Egypt, or may have been indigenous, but it attained to far greater importance than in that country, as cylinders, prisms, and other figures of glazed earthenware were covered with extensive historical and legal writings. We are now pretty well acquainted with the most interesting period of Assyrian history, which would have been totally lost had it not been for this enduring method of writing. Many thousands of inscribed tablets, belonging to the reign of one king, Assurbani-pal, have been discovered. He appears to have collected a very creditable library on every branch of literature then known, and the history of his reign is, for so remote a period, very well known, while that of less bookish (or brickish) kings has been entirely forgotten.

The pottery of some aboriginal races on the American continent is of very great interest. Aboriginal pottery has generally very little beauty to commend it to our notice, and even the Peruvians and Mexicans, the most ingenious and enlightened of the races on this continent, before the coming of

Europeans, were not possessed of any process of glazing. Some articles of old Peruvian manufacture are, however, well modelled and ornamented with brilliant colors. There are still extensive portions of the continent which, if properly explored, might be found to contain remains of native art of the very highest value. We allude particularly to Yucatan, Central America, and the south-western part of the United States, which must have been at one time the abode of races far more advanced than the Indians, and whose antiquities are only just beginning to receive the attention they deserve.

Selected.

OUR USEFUL MINERALS.

BY J. L. BARFOOT.

WITH minerals of utility most of our juvenile readers are familiar. Our minerals used for light and heat, and those used for domestic purposes, are found here in great variety and abundance. Coal is not easily mistaken for any other black rock, and where there is any uncertainty it is readily settled by burning it. Coal is carbon, and it burns in the fire. Anthracite, a hard, glossy, compact substance, burns with difficulty; but it combines with oxygen and gives out heat. It can be recognized by certain properties. Any black rock, which at first sight looks like anthracite coal, can soon be tested in a blacksmith's forge, or in a furnace. Black shales sometimes look much like coal, but they can be tested in the fire. If they contain carbonaceous matter, that is, combustible matter, they will reveal the fact by burning, and losing weight. If they contain mineral oil they will exhibit the phenomenon of flame, according to the quantity and quality of the oil they contain. Some shales afford large quantities of mineral oil, which, by purification, can be made useful for lamps; or the shales may be distilled and gas obtained from them for illuminating purposes.

Peat is a substance partly mineralized. In some countries it is largely used for fuel. Masses of peat may become compact and coal-like after a time, provided they are subjected to pressure, and the gases generated in them by decomposition are retained. Peat bogs in Ireland are used as a source of fuel. At a great depth the peat is frequently found as compact as coal of the variety known as lignite.

Our coal beds are now of great commercial value, and several useful kinds of coal are found.

Another of our useful mineral substances is also easily known—that of limestone. If it does not look like lime, by burning it, it will be changed into quick-lime; it may then be slaked and thus identified as lime. Some kinds of limestones will not make good lime, but they may be used for making hydraulic lime, which has the property of hardening under water. Limestones of this kind are impure; besides lime, they contain aluminous or clayey matter. Marble is lime in a crystalline form. When pure it will burn into caustic lime. Many of our stalactites, substances found hanging from the roofs of caves, are limestone. The tufa-like deposits from the waters of our canyons are lime entangled with other matter. Some of the beautiful crystals and spars found in cavities in our rocks are lime, in which form they are known as calcite. This form of crystal is readily distinguished from quartz by its relative hardness. Quartz cannot be scratched with a knife, calcite can. Chemically, these crystals are easily tested by acids; the calcite will be decomposed with effervescence, the quartz crystal will not. Marble and lime-

stones generally effervesce, also, when acids are applied to them; so they may be recognised by two different methods: that of fire, by which they lose carbon and gas and become caustic lime, and by the use of acid, which decomposes them.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

AFTER passing through the oft recurring ordeal of unloading and reloading the wagons, we, in due time left Allahabad post office for Cawnpore, one hundred and forty miles above this point. After leaving the post office our journey lay through the native city of Allahabad. As we advanced we met a continued stream of travel in the shape of loaded hackries, elephants, camels, bullocks, buffaloes, asses and herds of milk goats. The hot winds as well as the immense throng of travel kept us all the time enveloped in clouds of hot konka dust which was injurious to the lungs and blinding to the eyes. The camels were generally loaded with the rich fabrics and productions of Afghanistan and Cashmere, and traveled in single file, the string often reaching half a mile in length. The second animal in the lead had a hook in its nose with a cord attached to it and fastened to the lead camel's tail, and every one in the troop was hitched to its file leader in the same manner. About every fifth camel had a howdah, or something similar to a cot fastened on its back on which reclined the driver. When they made camp the camels would form a circle and lie down to be unloaded. In the morning they would be led to their positions between their packs, when they would kneel down to receive their loads. Many of the poor brutes had sore backs which caused them to cry when the ponderous packs were placed upon them. When between Allahabad and Cawnpore, we passed the seventieth regiment of the queen's troops in camp. The English soldiers, with their numerous dusky satellites in their picturesque costume, together with the extensive array of officers' soldiers' servants' and sutlers' tents, with horses picketed in lines, elephants and camels browsing and mingling with droves of bullocks, presented an appearance exceedingly grotesque. It would be very amusing for the readers of the INSTRUCTOR to witness an Anglo-Indian army on the march and in camp. For instance, an army of a thousand fighting men will have nearly ten times that number attached to them in the shape of camp followers, all drawing their rice and salt directly or indirectly from the company. Each officer, on the march, has along a numerous retinue of servants. Each has a horse and must have a "syce," or groom, also a grass cutter. Every cavalry soldier, whether Sepoy or European must have a grass cutter along. He requires the labor of one nearly a whole day to procure forage for one horse, inasmuch as it is mostly obtained where there is no grass to be seen on the surface; but the roots must be cut under the ground and washed and prepared for use. If an officer has a vehicle, he must have a coachman, or driver. On account of the caste of the natives (of which I will write more particularly hereafter) each will only perform a certain class of labor, that is, in accordance with his respective caste. Each officer has, besides the servants already mentioned, a barber, a washer, an ironer, a "matey" boy, or servant of all work, a cook and

"dubash," or agent. If he is a man of a family he is obliged to have a retinue of female attendants. The tents of the officers are very large, and consequently cumbersome, being composed of inside and outside canvas walls, having a space of eighteen inches between each to temper the heat. The inside of the tents are divided into several apartments, having glass doors fitted into the openings. They are furnished with a variety of household goods, such as a large bed with mattress, pillows, camp stools, folding table, glass shades for candles, etc. In addition to this tent furniture he has along several dozen bottles of porter, wine, brandy and gin, a crate or hamper of live poultry, a milk goat that requires the care of one servant, six or eight large trunks containing his table equipage, together with his many changes of clothing, averaging about twenty suits. If he cannot obtain bullocks to transport this vast amount of personal luggage he is obliged to hire coolies to carry it on their backs during the march. This array of help costs but little, each servant realizing an average of four cents per day, and boarding himself.

The tents of the private soldiers are also very large, each holding about ten men with ease, having double canvas walls like the others. Each soldier has two or more servants in the shape of a cook and a coolie, or porter, to carry his knapsack and extra luggage. They also have extra tents to shelter their servants and hold their extra baggage; but these they provide at their own expense, which is but trifling. Sepoy troops, when on the march, also have a numerous train of attendants, for each soldier is accompanied by his whole family, who live on the allowance of rice and sixpence per day received from the company. This would seem but a small amount on which to support a family; but their wants are few.

During the period the writer was in India, it was astonishing to see the amount of necessaries bought in the bazars for a copper "pice," which is a fraction less than a cent.

The Hindoos have peculiar notions about the preparation and eating of their food; hence the civil and military authorities are studiously careful not to interfere in any way with any of the religious customs of either Hindoo or Mohammedan.

Our congress, as well as hosts of government officials, who are so blatant in their hypocritical cant about religious liberty, could well afford to adopt the examples of the individuals referred to.

The peculiar mode of dieting in Hindostan gives birth to an enormous train of sutlers, who follow the army, thus swelling its camp followers. They pitch their tents in close proximity to the soldiers' camp, who purchase from the sutlers curry stuffs, and notions not furnished by the government. On account of the excessive heat the troops performed their marches in the night, making their camp no later than nine o'clock in the morning. About one o'clock in the morning the bugle sounds as a signal for the servants to take down the tents. All is bustle and confusion.

The quartermaster with his assistants, cooks and "dubashes" are the first to move off to select the place for the next camp and prepare breakfast for their respective messes, the members of which arrive in camp hungry and jaded. The camels and elephants are loaded with the camp equipage, bullocks and hackries are laden with officers' boxes and tents. The coolies take up their burdens, the soldiers march off in columns, camels, elephants, bullocks, luggage and camp followers following up in the rear.

To witness this spectacle in the gray dawn of the morning is novel. It appears like the denizens of a city migrating: men, women, children, flocks, herds, goods and chattles are

in a chaos of confusion. The noise of animals' hoofs, the sound of human voices, the howling of the jackal and the yelping of the village dog all unite in adding to the general disorder.

(To be Continued.)

THE GOSPEL PRINCIPLES.

BY DANIEL TYLER.

PRIESTHOOD.

WE have seen the importance of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the spiritual gifts. We will next proceed to examine the authority by which the gospel was preached, and how the Christian church was organized.

While Jesus was on the earth, all will admit, He was the President of the Church He had organized; and after His death His Apostles took the lead in all matters pertaining to the Church. As that was not a gathering dispensation, it is probable there was not any local first presidency organized. The Twelve Apostles, with Peter, James and John as the foremost, took the lead, Peter being the President. The highest office in the Church was that of an Apostle. Jesus, the Redeemer of the world, was an Apostle. Paul, in his epistle to the Hebrews, says, "Consider the Apostle and High Priest of our profession, Christ Jesus."

We read that Melchisedek is called a great High Priest, and it is probable that Paul alludes to Jesus as the great High Priest after the order of Melchisedek. Melchisedek lived cotemporary with, or at the same time as, Abraham, and was probably Shem, the oldest son of Noah, who lived until one hundred and fifty years after Abraham was born, being almost a second Adam. He was the oldest living man, and, from the blessing given him by his father, must have been the greatest and best of his sons. Being the oldest, he also held the birthright over all others. Canaan (or the descendants of his brother Ham) was to be his servant, and Japheth, the other brother, was to dwell in his tents. Or, in other words, he a renter or sojourner, having only a temporary residence, while the eternal and permanent inheritance was that of Shem. He would naturally be the "righteous king," or "king of righteousness," which the name Melchisedek signifies, and would be the most proper Patriarch to bless Abraham, whose father forfeited that right by being a worshiper of idols. If this conclusion be correct you can readily see how this man could be such a great High Priest, having the presidency over all the earth.

As to the equality of authority among the Apostles, Paul said he was the least of all the Apostles; yet there was nothing Peter could do but what he could do so far as priesthood went.

I said that the Apostleship was the highest grade of priesthood. Paul, the Apostle, says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

This same Apostle understood that wherever the Church of Christ was this same Apostleship should take the lead until the Church should all be united and become perfect. He says, speaking of Christ: "And he gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all

come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

How plain this is! Not only is the Apostleship the first office in the Church, but must remain until all Saints are united and perfected. In fact, it continues forever, and presides in the eternal world, Jesus being in His glorified condition the "great Apostle and High Priest of our profession."

Jesus also said, "You twelve shall sit upon twelve thrones, judging the twelve tribes of Israel." Again, John saw the names of the Twelve Apostles written on the twelve gates of the New Jerusalem during the great millennium, thus showing that next to Jesus they presided over the holy city.

It was quite proper, then, that when Joseph Smith ordained the first Apostles in the Church of Jesus Christ of Latter-day Saints, he should reprove Elders who took him to task for not first ordaining them High Priests. He supposed that "Elders in Israel" ought to understand so plain a proposition of scripture as that the Apostleship embraced every other authority of the Church.

THE SHEPHERD DOG.—A traveler in Southern California gives the following account of the famous sheep dogs used there, and of the manner in which they are trained. He writes:—

"You may go over the plains and hills there for miles and see thousands of sheep, but not a man to watch them. Around each flock or band of say a thousand sheep are half a dozen dogs of a peculiar breed—dogs whose progenitors were imported from the sheep pastures of the old world. These dogs take the entire care of the sheep, drive them out to pasture in the morning, keep them from straying during the day, and bring them home at night. These dogs have inherited a talent for keeping sheep, but the shepherds do not depend wholly on that. They cultivate it in this way—so at least the old shepherd says: When a lamb is born it is taken away from the mother sheep before she has seen it, and a puppy put in its place. The sheep suckles the puppy and learns to love it. When the puppy grows old enough to eat meat, it is fed in the morning and sent out with the sheep. It stays with them because it is accustomed to be with its mother, but it cannot feed with them. As they get full the dog gets hungry. At length, impatient to return where it hopes to get another piece of meat, it begins to tease and worry its mother, and finally starts her toward home: the other sheep follow, and thus the whole flock is brought in. If the dog brings the sheep in too soon, or comes home without them, he gets no supper or is punished in some way. Hence he soon learns when to come, and to see to it that none of his charges are left behind."

ICE did not become an article of commerce until the present century; but already, in the United States alone, \$30,000,000 are invested in the business of gathering and selling it. Large shipments of ice are made to South America and Asia, the European nations supplying themselves with ice from Norway. There has been a remarkable increase in the use of the article in the United States since 1845, when only 50,000 tons of it were used. In the year 1876 the consumers bought 2,500,000 tons, and probably 5,000,000 were cut.

JOSEPH SMITH'S FIRST PRAYER.

WORDS BY GEO. MANWARING.

MUSIC BY A. C. S.

TENOR. *mf.* *f* *mf.*

TREBLE & ALTO. *mf.* *f* *mf.*

BASS. *mf.* *f* *mf.*

Oh how love-ly was the morning— Radiant beam'd the sun a - bove, Bees were

mf. *p* *mf.*

humming, sweet birds singing, Music ringing through the grove—When, with-in the shady woodland. Joseph

mf. *p* *mf.*

sought the God of love. When with - in the shady woodland Joseph sought the God of love.

mf. *mf.* *mf.*

Bass to be sung softly.....

Humbly kneeling, sweet appealing—
 'Twas the boy's first uttered prayer—
 When the powers of sin assailing
 Filled the soul with deep despair;
 But, undaunted still, he trusted
 In his heavenly Father's care.

Suddenly a light descended,
 Brighter far than noonday sun,
 And a shining glorious pillar
 O'er him fell, around him shone,
 While appeared two heavenly beings,
 God the Father and the Son.

"Joseph, this is my beloved!
 Hear Him!" Oh! how sweet the word!
 Joseph's humble prayer was answered,
 And he listened to the Lord.
 Oh! what rapture filled his bosom,
 For he saw the living God.

SCRIPTURAL ENIGMA.

Find first a father's name whose failing powers his son deceived;
 Then name that father's mother, who the promised heir received;
 Next name a mother who in grief her son from home must send;
 Her husband's father next appears, God's chosen faithful friend;
 Then find an only brother's name, who sought his brother's life;
 And, last, a woman, who, unloved, became that brother's wife;
 Now who was he that with all these relationship could claim?
 The initial letters of their names combined will give his name;
 The father, grandfather, the mother, grandmother, and wife;
 The brother—all are his, who gave a mighty nation life.

The answer to the Scriptural Enigma published in No. 4 is
 CARMEL. The words forming the acrostic are:

C-alvary	- - - - -	- Luke xxiii. 33.
A-rarat	- - - - -	- Gen. viii. 1.
R-ephidim	- - - - -	- Exod. xvii. 1.
M-orish	- - - - -	- Gen. xxii. 2-18.
E-bal	- - - - -	- Deut. xxvii. 13.
L-bebanon	- - - - -	- 1 Kings v. 6.

We have received correct solutions from John Walton, Isabella Walton, Mill Creek; Joseph Irwin, H. J. Wallace, W. R. Wallace, Salt Lake City.

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